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# AN ADDRESS

Delivered before the Patrons and Pupils

OF THE

BUFFALO FEMALE ACADEMY,

AT THE DEDICATION OF

GOODELL HALL,

ON THE 6TH OF JULY, 1852,

BY CHARLES E. WEST, LL. D.,

PRINCIPAL OF THE ACADEMY.

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GEORGE REESE & CO., PRINTERS,

NO. 5 WEST SENECA STREET.

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Vol. 175, No. 1, January 1961



01/01/2000

DR. CHARLES E. WEST—DEAR SIR:—At a special meeting of the

*Resolved*, "That Prof. West be requested to furnish a copy of his

In pursuance of which resolution, I hereby request you to furnish a

Very Respectfully, Yours,

E. J. BALDWIN, Sec'y.

E. J. BALDWIN, ESQ.—DEAR SIR:—Your note, containing the resolu-

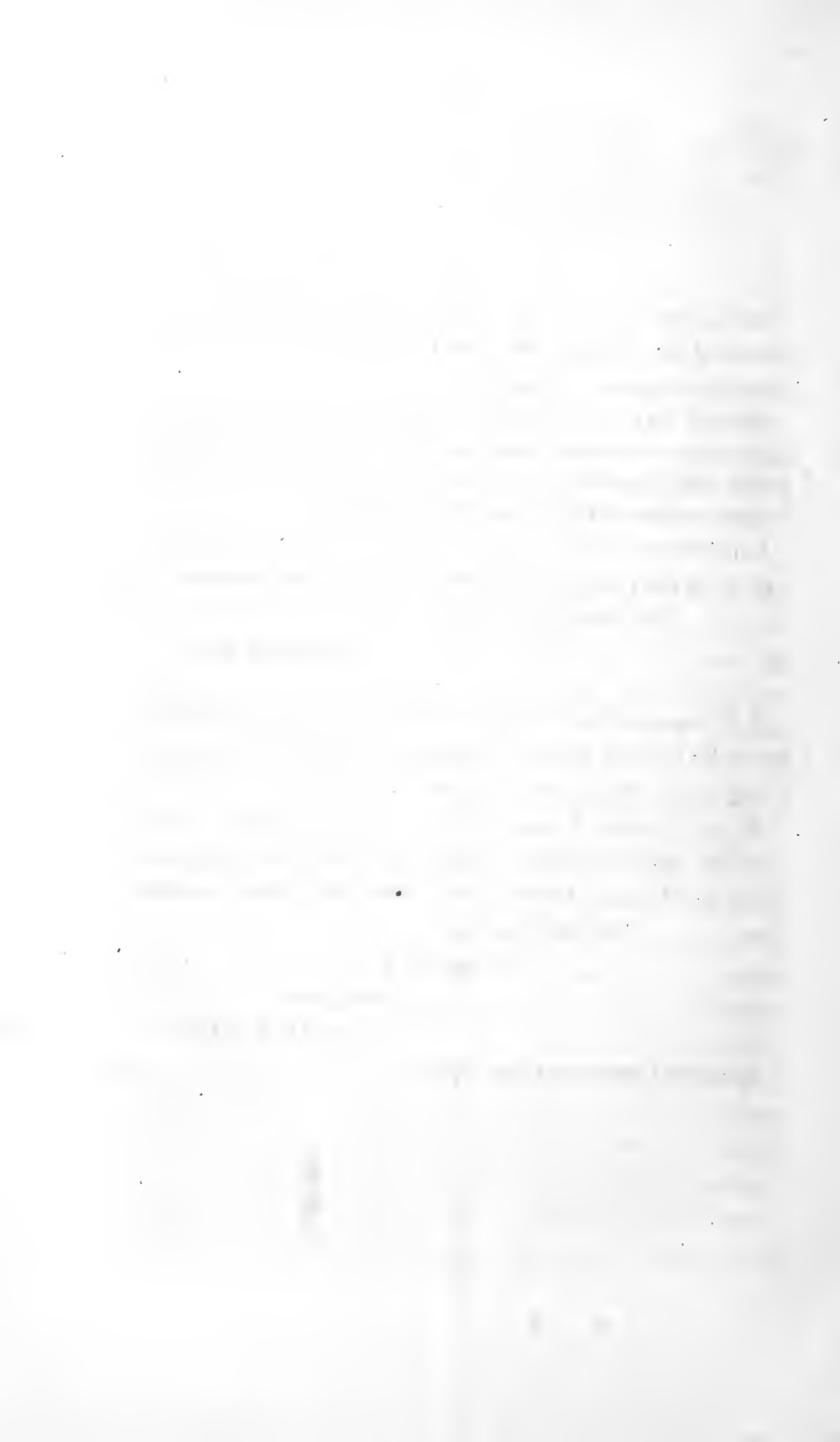
With great respect,

I am, dear sir,

Very truly yours,

CHAS. E. WEST.

Evergreen Cottage, July 15th, 1852.



## ADDRESS.

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THE theme which has been selected for our contemplation as most fitting and appropriate to this occasion, is WOMAN.

It is our intention to consider the eminent rank she holds in the scale of intellectual and moral being, the goodness of God in bestowing so priceless a treasure, and the consequent importance of placing her under such influences and culture, as shall best develope those intrinsically excellent qualities of heart and mind with which she is so richly endowed.

Woman was the crowning work of creation. This glorious universe, these suns and stars which fill the vault of Heaven, this beauteous earth, rolling in silent adoration of its God, were nothing, till woman, the realization of all that is divine in beauty and glorious in conception, was made a living soul and placed on the earth to be the friend and companion of man, to participate in his pleasures, to inspire him with high and noble aims, and to grace his walk in life. In view of this master-piece of beauty, this finishing stroke of the Almighty Architect's skill and power might "the morning stars have sung together and all the suns of God shouted for joy."

We are first to consider the eminent rank woman holds in the scale of intellectual being. We have already said that the creation was not pronounced complete by the voice of Inspiration till the mother of the race appeared and entered upon her divinely appointed mission. This alone is sufficient evidence of her exalted rank. The process of creation had been slow. Age after age, one geological cycle after another in untold succession, even after the separation of the waters from the firmament, was requisite for the peopling with organized forms those sterile plains and barren mountains which had been evoked from the abyss of waters, the symbols of all that was gloomy in solitude and terrific in death.

What a subject is this for the contemplation of the philosopher! Let him bring before him the array of physical agencies which were employed to prepare the earth as a habitation of man. What scenes of confusion and disaster were requisite! What warring of elemental nature! What an expenditure of vital forces to bring order out of confusion, and reduce to system and beauty those chaotic forms which would have offended the eye and terrified the heart! It was a progressive work. Animals and vegetables of the lowest forms and types, to the more perfect organisms, appeared, embracing a series of epochs which no formula of the mathematician can calculate, but the evidence of whose existence stands out in living characters in the rocky tablets of almost every mountain slope and every sylvan vale. All this was preparation on the part of Deity. The earth was now filled with beauty. It glowed in every glittering dew-drop, in every dancing sunbeam, in every trembling leaf, and in every living creature. The earth, the air, the ocean; bird, beast, insect and plant, demonstrated the perfection



of the Divine Architect. Still there was no *worshipper* amid this garden of resplendent glories ! There was no eye beside the Omniscient to gauge the matchless skill of creative power ; no soul to drink in the extacies of the exciting scene. The grand climax of creation had not been wrought. Man and his fair companion were yet to appear, as the denizens and proprietors of this goodly heritage. Into them, at last, was breathed the breath of life. To them were committed the oracles of God. They alone could appreciate the evidences of Divinity which filled earth and Heaven. They alone could worship Him who had brought life and immortality to light. They alone, of all the countless beings which peopled earth and ocean, could sympathize with the Divine mind, for they were created in the image of God, and made a little lower than the angels. In this revelation of Divinity, we are made acquainted with the exalted rank and dignity of our first parents, and their alliance with God and angelic intelligencies.

Thus far, there is no difficulty in the discussion of this part of our subject. That woman is superior to the lower orders of animated nature ; that she is an intelligent and moral agent, all admit. But that she can claim *equality* with man who is styled her lord and master, is a point about which there has been incessant wrangling, and generally, it is to be regretted, she has had the worst of the conflict.

We may not be able in our vindication of woman to remove the prejudices of those who possess so little gallantry as to insist that because woman has been a slave among heathenish and even civilized nations, therefore it is improper to award to her the possession of any thing more than ordinary abilities. The doctrine of equality

between the sexes shocks their sensibilities and wounds their self-complacent pride. They are noisy in their denunciations of an award so insulting, and challenge an appeal to facts.

Nor can we hope for any better success in reasoning with those, who in their untempered zeal for woman's rights, aim the shafts of infidelity against the oracles of God and declare that the teachings of Inspiration are adverse to the spiritual well being of one-half the race. The Bible, in their estimation, is a book of cunningly devised fables, and deserves to be ranked with the mythologies of an absurd and superannuated heathenism. They would insinuate by sophistries the most subtle and refined, that Jesus and his Apostles were **nothing** but impostors and deserve the reprobation of all high-minded and independent thinkers. These men style themselves reformers, and profess to have found a panacea for the woes which afflict mankind. They would rob woman of that modesty of demeanor which is the ornament of her character and the source of her power. They would inspire her with false sentiments and make her dissatisfied with the sphere of action Providence designed her to move in. They would reverse the order of things and make men of women and women of men. Their teaching is not only revolutionary but destructive of all that is pure in morals and holy in religion. They would dethrone God and place human reason in administration of the affairs of the world. They are rationalists, pantheists, socialists, making war upon God and man.

The difficulty of rightly apprehending our subject, it is thought, lies in the fact that things which are dissimilar in nature and design have been counfounded. There

has been no true analysis, pointing out the distinctions which characterize the sexes. Or, at least, these distinctions appear to be lost sight of. Now, it is evident, that the spheres of action designed for man and woman, from their very natures, are diverse. This is not said in derogation of woman's rights. It is no reflection upon her character. Her sphere is as honorable as that of man's, and, as we hope to show, as responsible; demanding as much care, if not more, in her education. Still they differ. Man is made for the *outer* world. He must battle with the elements, clear forests, till the soil, build cities, navigate ships, carry on commerce, fill the learned professions, make laws and govern the State. His duties are masculine, demanding energy, and strength of mind and body. He is consequently furnished with a physical structure adapted to the necessities of his condition.

Woman's sphere, on the contrary, is less conspicuous, but as far reaching and important. Her's is the *inner* world. She is the *heart* of the family and the social circle, whose pulsations are every where felt and acknowledged. She is the power behind the throne, centralizing within herself all that is mighty in influence and attractive in excellence. She has a more refined nature than man. Her sensibilities are keener; her perceptions quicker. She has a versatility of nature, and power of adaptation, which enables her to accommodate herself to the everchanging phases of human society. She has greater benevolence, greater patience in adversity, greater forbearance under injury, than man. She is gifted with qualities of moral excellence, I am free to confess, which cannot be found in such depth of tone and richness of coloring in my own sex.

Look at the self-denial of woman. Are any sick or

in affliction? It is she who stands by the couch of the sufferer and unweariedly administers to his necessities. Are any in bonds, outcasts of God and man? it is she, like an angel of mercy, who goes down into the very depths of a degraded humanity and pours into the ear of the captive, the sweet accents of mercy. Yes, it is woman's eye that fills with tears at the recital of human suffering. It is woman's hand that is extended in aid of the poor and sorrowing. It is woman's heart that ever beats with the deepest and purest sympathies. In estimating her sensitive nature then, there can be no exaggeration. She is a priceless gift of Heaven; the great ally of truth; the conservative influence in staying the tide of corruption, and in disseminating the religion of the cross.

But let us also look into her intellectual nature. The superiority of woman in all that relates to the affections is universally acknowledged. It is different, however, with respect to the intellect. Here it is gravely affirmed that man reigns supreme, and in corroboration of this assertion, it is said, that no woman has ever written an immortal work in any of the great departments of human knowledge.

Now, we are free to acknowledge, that if this be the test by which the case is to be decided, woman's claim to any thing like an equality with man must necessarily fall. For, if we look into the records of bibliography, we shall find that the great mass of books have been written by men. Here, woman has done comparatively nothing. She does not figure at all in Grecian or Roman literature. It is only in modern times she has ventured to use the pen. Is *authorship* a *fair* test of the relative intellectual capacities of the sexes when we consider the

oppression under which woman has laboured ? It is but recently that any provision has been made for her education. And even now, taking society at large in this country and in Europe, (and where else can we look for civilization?) how stunted are the means of culture employed in her behalf ! Where are the Universities that have been reared for woman ? Where the libraries, those repositories of learning, that have been devoted to her improvement ? Where the men of genius, the Platos and the Newtons, who have devoted their lives to instructing her ? How absurd then, to look for colossal monuments of learning and genius among those who have been cut off from the sympathies and excitement of letters !

This, therefore, is an unfair criterion. We might as well condemn the Hottentot because he does not exhibit the same mental development as the Englishman; or the peasant, for his stupidity when compared with the man of culture. Men are in the main, creatures of circumstances. They reflect the light which falls upon them. They cannot break down the bulwarks of an ignoble and degrading serfdom and walk forth into the pure sun-light of Heaven. What chance has a Feejee islander to rise in the world ? What would Pascal or Milton have been, had they lived and died amid the burning plains of Africa or the frozen plateaus of Siberia ? And why demand impossibilities of woman ? Why charge her with inferiority because she has not figured in the walks of literature and science, when it is notorious she has had to struggle with the prejudices of ages ? Wait, ye defamers of your mothers and sisters ! Withhold your censorious cavilling and overbearing dogmatism. Give woman a fair trial and you shall see yourselves equalled and even distanced in nobler than Olympian contests.

I am unwilling in this connection to pass in silence the names of a few out of many women who by their rare intellectual qualities have done honour to their sex and the nations to which they belong.

In England, first on the roll of fame, stands the name of Mary Sommerville, who, if I am not mistaken, *has written an immortal work*, "The Mechanism of the Heavens," which must ever be ranked with the Principia of Newton and the Mechanique Celeste of La Place. What delightful associations cluster around the memories of Hannah More, Maria Edgeworth, Felicia Hemans, Elizabeth Elstob, and Elizabeth Carter !

In France, are the names of De Stael, Dudevant, D'Arblay, De Genlis, Sévigné, Janot D'Abrantes, Deshouliève and Raybau.

In German, are the writings of Frederika Bremer, the charming Swede, Grafinn Hahn Hahn, Grafinn Solms Hohenberg, Caroline Pichler, Amalie Schappe, Wilhelmine Von Gersdorf, Henriette Hanke, Princesse Amalie Von Lachsen, and Madame Karsch.

Among our own country women, I could instance a brilliant constellation of names. A few must suffice. And first, is Catharine Sedgwick, whose genius has ever been my admiration, whose name is associated more than any other, with my juvenile reading. It was she who taught me to love the beautiful hills and vallies of my native Berkshire, and inspired my youth with high aims and noble sentiments. Her writings are distinguished for their simplicity and beauty of style; for their purity and moral excellence; for the attractiveness of their subjects, and for the happy influence they have exerted in the elevation and refinement of American women. Her success has undoubtedly been the means of inducing many

of her countrywomen to enter upon a literary career, who are now reaping the rewards of their industry and talents. Sedgwick and Cooper will ever be regarded as the pioneers in that department of American literature, which describes our rural scenery and rustic life, and we are under lasting obligations of gratitude to them for the masterly manner in which they have executed their work.

Whose sympathies are not excited at the early departure of the Davidsons, those beautiful sisters of song, who swept the chords of the heart with such touching sweetness and angelic power, and left behind them a memory whose fragrance will exhale as long as purity and loveliness shall find a home on earth?

It is unnecessary for me to do more than mention the names of Maria L. Child, Margaret Fuller, Mrs. Sigourney, Mrs. Putnam, Mrs. Stowe, Mrs. Ellet, Catharine Beecher, Maria Mitchell, Elizabeth P. Peabody, and Anne C. Lynch, who by their varied excellencies have added to our national literature and fame.

Admitting, however, for the sake of arguing with our opponents, that woman does not possess that strength and depth of intellect which belongs to man, an affirmation which can only be proved by placing the sexes under the same means of discipline, and that for a series of years, still as we have already shown that she is superior to him in all that belongs to the sensitive part of our nature, she can very well afford to relinquish something of what is not of so much value, and thus gratify the vanity of her weak and self complacent brother.

The truth is, it is idle to compare man and woman. They are unlike. They are but parts of a unit, the complements of each other. Each is incomplete in itself.

The man is nothing without the woman, and the woman nothing without the man. Together, they constitute a harmony, an entity, in the grand scheme of creation, and should be treated as such in their education. This doctrine, though new, is beginning to receive some little attention. It will meet with opposition, however, so long as man is governed by passion rather than by reason.

It is a doctrine that never opened upon the mental vision of the Mohammedan or heathen world. Greece, notwithstanding her brilliant career in civilization and refinement, never recognized this element so vital to the permanency and prosperity of society, unless we except the earlier periods of her existence, the Homeric Ages. In the *Iliad* and *Odyssey*, there is a delicate and chivalrous appreciation of the female character, which is not tarnished by a single allusion that can be construed into an implication of either censure or contempt. And what is quite remarkable, this will hold true of what is said of Helen, who was the object of the poet's reprobation, but over whose faults he would fain throw the oblivious veil of a magnanimous and forgiving generosity. But this spirit did not always last; for in the brightest period of Grecian history—when Athens was in the height of her glory—when philosophy taught in her Academy, her Lyceum, her Porch, and her Garden—when poetry, painting and sculpture, those aesthetic arts, presented their most lovely and inimitable creations of grace and beauty, woman became a by-word and a reproach. She was treated with a coarseness and ribaldry that would have degraded even the ferocity of savage life. She was vilified in temples and theatres and made to personify all that is absurd in folly and hateful in vice. She was compelled to make the most indecorous exhibitions of her person at the



baths and the gymnasia. She was cut off from all rational and intellectual associations and made to pander to the lusts of a brutal and licentious public taste. She was robbed of that exquisite delicacy of feeling, that bloom, as it were, of feminine purity which shrinks from the slightest touch, and became an object of loathing and disgust. For proof of this, it is only necessary to refer to her historians, her philosophers, and her poets. And I would especially cite Aristophanes, the most distinguished of her comic writers, who made it his business to satirize the follies and vices of his countrymen.

But little, if anything, more can be said in praise of the Roman character for the regard and esteem they entertained for woman, and any reservation in their favor will only apply to the earlier ages of that remarkable people. The Roman mind seemed cast in a different mould from that of the Greek. It was more sedate and contemplative. A sturdier virtue controlled its actions. There was greater strength and solidity of character—a calmer and more philosophic spirit, which led them to investigate all matters pertaining to the welfare of the people. They clearly saw that their prosperity depended upon a scrupulous and deferential regard for woman and the domestic relations—that *home* is the great centre around which clusters every holy affection—that here patriotism and religion must be kindled, in order to burn with a clear and enduring flame. This adoration of woman gave coloring to their institutions and manners. It imparted vitality and greatness to the commonwealth, and rendered the name of the Roman Matron,

“Clarum, ac venerabile nomen gentibus, ac nostra multum quod profuit urbi.”

But sad to relate, by the introduction of Grecian vices

and Grecian follies, this beautiful character was undermined. The fountains of virtue were dried up. The noble and chivalrous enthusiasm which glowed in the breast of the Roman for his wife, his children, his lares and his hearth, subsided into a cold and contemptuous venality. Faction entered the councils of the State. Crime stalked unabashed in open day. Innocence fled to the caves and the mountains, or was struck down by the assassin in its efforts to escape. The bulwarks of the temple of Freedom gave way, and all that made existence happy was whelmed in one wide-spread and universal ruin.

What has Mohammedanism done for woman? Has it not robbed her of her birthright? Has it not degraded her to the level of the brute? Has it not silenced every aspiration of her soul, and thrown around her the pall of a worse than Cimmerian darkness? Has it not dried up the very fountains of her being, and caused her faint and famishing spirit to feed upon ashes? O! who can portray the miseries that Ismaelism has heaped upon woman! Nought but the records of eternity can disclose the agonies that have wrung her bosom and drunk up the life of her soul.

But need we extend our observations? Is not the student of history satisfied that woman, under the palmiest days of Heathenism, has received little else but indignity from the hands of her rival—that her lot has been one of sadness and disaster? Does he not see that the highest degree of culture in philosophy, in literature and in the fine arts, may exist, to the exclusion of those moral considerations which give dignity to character and happiness to society? Is not his soul filled with loathing, at the exhibitions of moral turpitude which stain almost

every page of history? Does he look for a brighter picture? As he stretches his eye over this broad waste, can he behold no dove of mercy, bearing the olive leaf, at once the token and pledge that the waters which have scourged the race are subsiding, and that the moral world is to be clad in verdure and bathed in light? Yes, trembling spirit, calm thy fears. The night of sorrow is passing away. The dawn of a glorious day is at hand. The star of Bethlehem already beams over Judca. The spirit of prophecy is realized. "For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace." Here, in a manger, is cradled the hope of the world. Here, Divinity and humanity meet. Here, mercy and truth embrace each other. Here, life and immortality are brought to light. Here, the ceremonies of death, which encircled woman in their oblivious folds, fall off and her captive spirit goes free.

The only topic remaining to be discussed, is the education of woman. And here, I am forewarned of the impossibility of doing justice to a subject of such vital importance, in the narrow limits assigned me. It would require a volume for its perfect elucidation. It will be my purpose, however, to sketch some of its more important features and throw out such hints and reflections as have grown out of my experience as a teacher of youth for a quarter of a century.

The importance of female education can no longer be a matter of speculation. It has become a settled conviction that woman must be educated to fit her for the duties and responsibilities of life. It is seen that she occupies no inferior position and that she gives coloring

to every thing pertaining to the welfare and happiness of society. Hence it is, that in modern legislation provision is made for the educational wants of the young, and stringent laws passed, requiring the attendance at school of all children, between certain prescribed ages, for a definite portion of the year. It is seen that ignorance is the parent of vice, and that vice leads to crime and poverty. It has become an axiom in political economy that it is cheaper for the State to establish schools and support them, than to build poor-houses and penitentiaries. It is expected that Republican Governments should lead in such reforms ; but still, it is none the less gratifying to behold some of the monarchies of the Old World emulating the Republic of the New in this philanthropic movement. Prussia has established a noble system of schools ; so have Saxony and some of the Western and South-western States of the German Confederation. In this enumeration should also be included Scotland, Ireland, Holland, Belgium, and even France.

But, it is to our own country, and to the State of Massachusetts in particular, that the honour of first establishing free schools is due. Our Puritan Fathers, as soon as they had made provision against the rigors of the climate and the attacks of savage foes, founded a college and established common schools. They saw that knowledge is the handmaid of religion, and that both are essential to the self-government and happiness of a people. Hence, in every village and hamlet throughout the colony were reared the church and the school-house. It is to these institutions, under God, more than to all other influences combined, that our country has risen to its present greatness and glory. New England has sent forth her school-masters and missionaries, who have scattered

broadcast over the land the seeds of national strength and refinement which are everywhere springing up and bearing fruit. These are the men who have waged war upon ignorance and error, and have won for themselves immortal honors. These are the men to whom humanity is indebted for rolling back the tide of corruption and lifting up into the light and blissfulness of Heaven, the down trodden and degraded sons and daughters of Adam.

It is strange that England should have had no part in this good work ; that she should have established no system of National Education ; that she should have neglected her millions, and left them to perish in darkness. You can hardly find an allusion in the works of her classic writers, to the subject of education; and the few that do occur are intended to degrade the teacher and his profession. This is true from Shakspeare down to the meanest vilifier. John Locke's treatise, "Thoughts on Education," should be excepted, for it is really one of his most valuable works. Abounding in quaint criticisms and valuable suggestions, it admirably answered the plan the author had in view, viz : the education of an English gentleman; but was of little account in its application to the education of the masses, and particularly of females.

The earliest writer on female education, with whom I am acquainted, was Fenelon, who published his first work in 1688, entitled "Sur l'Education des Filles." He was appointed, in consequence, tutor to the grand children of Louis XIV. He recommended reform in schools. He disliked austerity in the teacher, and appealed to moral suasion. He would strew the path of learning with flowers. The pupil should look upon beautiful

landscapes and parterres, and listen to the singing of birds and the murmurs of running waters. He was afraid that great acquisitions of knowledge would be injurious to woman. "Keep their minds," he says, "as much as you can within the usual limits, and let them understand that the modesty of their sex ought to shrink from science with almost as much delicacy as from vice." Still he would have them read some works of poetry and eloquence, carefully avoiding all those that relate to love! He would have them study Greek, Roman and French history; write a good hand; and learn the four rules of arithmetic; but no more, for any greater acquisition of mathematics would injure their minds, corrupt their manners, and make them formidable enemies, if not to the State, especially to their fathers and husbands!

I have instanced Fenelon to show the growth of our cause in a hundred and fifty years. *He*, strange as it may appear, was greatly in advance of his age. His scheme of studies was deemed extravagantly large. Now, it would not answer for the district school. In these days, a lady's education is not regarded as complete unless she has acquired one or two languages besides her own, studied the higher mathematics, acquainted herself with history, geography, belles lettres, philosophy, natural history, and psychology. All this shows that our subject is highly esteemed, and that whatever sacrifices a parent may make in the way of retrenchment in other matters, the education of his children must be attended to. Here, there must be no curtailing. It will no more do to stint the mind than the body. Each must have its proper aliment for its true development and healthful activity.

We believe public sentiment, on this point, to be right.

But, there is a difficulty which lies not in the theory, but in its practical application. What is education? Is it the study of a *particular class* of subjects, or of *all* subjects? Is it the ability to repeat what is contained in books? Is a lady educated who has attended this, that or the other seminary of distinguished reputation, or who has been under the special instruction of this, or that renowned scholar? Would a visit to the classic land of Greece, a walk amid the splendid remains of the Acropolis, *necessarily* fill the mind of the beholder with those emotions of the sublime and beautiful, which inspired the soul of the Athenian artist and poet? Would he appreciate the spirit of high art which glowed in the Parthenon, or breathed in the Apollo Belvidere, when he had nothing within him to respond to this high born inspiration? We think not. To appreciate, he must look beyond these outward forms to the ideas which they express. He must take a deep insight into the spiritual, and suffer his fancy to revel amid those etherial and sublimated conceptions of beauty which glittered and sparkled in the bosom of genius. He must, in spirit, become an artist.

So with the student. He must look at ideas, not words; at realities, not their symbols. He must drink at living fountains and not chase the mirage over desert plains.

“The hot air quivers, and the sultry mist  
Floats o’er the desert with a show  
Of distant waters, mocking their distress.”

He must carefully survey the monuments of human learning which have been reared in past generations, and take from any or all, what will enlarge and enrich his own soul. This he cannot do at the outset. He must be

directed to those subjects which are best fitted to develop both mind and heart. These must be pursued with singleness of purpose and intensity of application. He must be taught that there is greater pleasure in the pursuit than in the acquisition of knowledge ; that what is known ceases to entertain. He must learn the distinction between the *utile et dulce*, the useful and the agreeable, in knowledge. He must not take the utilitarian view, so characteristic of the American character, and ask what practical application can be made of this or that acquisition. This is degrading to the genius of learning. It deadens every lofty sentiment and stultifies the most promising intellect. The spirit of learning is pure and gentle. It is true to itself and can never be made to associate with the impure and degrading. It can form no alliance with Mammon.

The grand error in our modes of education in this country is twofold—an excessive regard for the *useful* and a want of *thoroughness* in any thing.

The first we have already characterized as inconsistent with the genius of learning. The second must be acknowledged as true, by any one who has witnessed the working of our institutions. This is particularly applicable to our colleges. It will be seen on examination, that the scheme of studies in them, has been greatly enlarged during the last fifty years, while the time prescribed for the undergraduates' course, *has not been increased*. The injudiciousness of this arrangement is greatly to be deplored. It deteriorates our scholarship and degrades us in the estimation of learned Europeans. The time is not far distant, it is hoped, when this crying evil will be remedied, for its effects are not confined to the colleges, but are extended to the academies and schools of lower



grade. What we need in the departments of instruction, is *thoroughness*. It matters not so much *what* a pupil studies, as *how* he studies. He should thoroughly *master* what he undertakes, regard being had, not so much for the information gained, as for the mental power acquired. Education means *development*, and has respect to the living agent, not to his acquisitions. A man may be well informed and not be educated. By travel, by mingling in society, by promiscuous reading, he may pass for a scholar and still be an unlettered man. There are but few learned men in our country, and the tendency of things, notwithstanding our boasted systems of education, is to diminish even this number. As a people, we are too much given to experiment in matters of education. We are satisfied with showy results. We are clamorous for novelties, and novelties we have. Patent systems, short hand methods, spring up and multiply on every hand. In this confusion, we lose sight of the truth and wander in the mazes of error. We forget, or never perceive, that, in nature, there is but one philosophical method, analysis and synthesis, which are relative and co-relative to each other; both being necessary to each other for the completion of knowledge. Method is but a rational progress towards an end. The ends of philosophy are the discovery of causes, the resolution of our knowledge into unity. These are the co-efficient elements of an effect, and the decomposition of effects into causes, is the fundamental procedure, called *analysis*. Yet it is not the only process. We analyse only to reconstruct, and this reconstruction, which may be regarded as the ultimate object, is termed *synthesis*. Analysis without synthesis would be incomplete : synthesis without analysis is no knowledge at all. Analysis is *regres-*

*sive*, going backwards into causes—synthesis is *progressive*, beginning with causes and going forward to their results. The two are dependent: the one the foundation, the other the completion of knowledge.

We maintain, there is scarcely any subject so little understood as female education, notwithstanding the interest that is taken in it by society at large. The name is mistaken for the thing; the shadow for the substance. The old prejudice we have been combatting now manifests itself again. Its reasoning is quite as sophistical as ever. Hear it. As woman possesses a refined and delicate constitution, as she is of too pure a nature to come in contact with what is gross and material, therefore she must be taught to regard herself as not of the earth, earthy; but of the air, *airy*. She is petted, flattered, spoiled. All that is refined in millinery, all that is exquisite in bijouterie, is lavished upon her. The winds are not allowed to visit her too roughly; nor must the sun exert his calorific rays too powerfully upon the delicate pigments of her complexion. As soon as her fond parents can part with their darling child, she must be sent to the most fashionable boarding school in the Metropolis, which is of course under the care of Madame —, who received her birth in Belle France, and her education, it may be, in a *milliner's shop*. Here, she is to be polished and refined. Here she is to be fed upon French soups, dress in French modes, and stammer in French phrases. The poor girl spends a year or so under the tutelage of her Parisian Maitresse d' Ecole, and returns home a paragon of refinement and helplessness. She has squandered her time, dwarfed her intellect, obtained false notions of life, and unfitted herself for any station demanding energy and strength of character.

The opposite extreme is quite as foolish and certainly more disagreeable. It is that system of education which is set forth with such brilliant rhetorical flourishes in the conventions of women which have been held of late years ; the object of which is to redress the injuries inflicted upon woman, and restore to her the rights which have been unjustly wrested from her. This, it is thought, can be done by destroying the natural timidity of the sex, and by throwing open to them the learned professions and industrial occupations, from which they have been hitherto excluded. Here, all distinctions must be annulled. Here, old barriers must be thrown down. Men and women must enter the lists of competition and share in all honours, civic and military, religious and secular. The arena of politics being thrown open to her, caucus meetings, with all their concomitants, tobacco and profanity, would afford her the most agreeable recreation, and minister to her cultivation in all the proprieties and decencies of life ! Here, she will have a chance to win political distinction. Here, she can aspire to the highest honours in the gift of the people. If she succeed, we shall have female governors, female legislators, female judges, female sheriffs, to say nothing of female generals and female commodores. We shall witness the wife taking leave of her husband for the camp, or the halls of legislation, charging him to take good care of the house and the children during her absence. Of course, there must be no distinction in dress. The long, flowing robes of the present day would be an incumbrance in climbing a mast—in boxing, fencing, or in charging an enemy. How agreeable would it be to see one's father and mother, for all the world, so far as externals are concerned, looking *just alike* ! The shade of Shakspeare would be

convulsed with laughter at the comedy of errors which would daily and hourly happen. Perhaps the gentlemen, in order to save the ladies the necessity of doffing their graceful robes, might be persuaded to invest themselves in the same, provided the privilege of wearing long hair be awarded them, a privilege which is even now occasionally assumed by the more gentle of our sex, which shows that they are at least women's rights men, if nothing more.

This system demands not simply an equality, but an identity of interest and pursuit. By levelling all distinctions, it destroys that variety which is the charm of the social state, and reduces the world of mind to a monotony and deadness which would be intolerable. But the thing is impossible. It can never be done. There is an infinite variety in all God's works which is a proof of His wisdom and goodness. He designed that man and woman should move in different spheres, and to blend or annul them, involves an impeachment of His wisdom.

In considering these extremes, we have seen that the influence of the one upon the habits and manners is different from that of the other. That while one dwarfs the intellect, the other sharpens and intensifies it. While one produces a morbid sweetness of temper, the other yields an acidity and inflammability of disposition which kindles under the slightest provocation. While one is soft, gentle, lovely; the other is harsh, tempestuous, hateful. While one is modest, simple and retiring; the other is bold, noisy and ostentatious.

But, there are other errors, some of which we must not omit to notice. One is *solitary* education. The advocates of this system are opposed to having their daugh-

ters associate with the masses, at school. The pupil must remain at home and pursue her studies under the direction of a governess. Here, she will be kept from all entangling alliances. Here, in seclusion, it is thought there can be no contamination. The mind can be more successfully cultivated. The education will be broader and deeper.

The grand fallacy of this reasoning lies in ignorance of human nature. Man is a social being. All his instincts lead him to companionship with his fellows. This is seen in early childhood. With what relish do children *enjoy* their sports *together*! *Alone*, play is dull—they are unhappy. The old aphorism, “all work and no play makes Jack a dull boy,” is in point. Study must be a *pastime* as well as a *labour*. The student can have no pastime without companions. He might as well dance without music, or breathe without air. Children teach one other. By mingling together, they create an enthusiasm which can be turned to good account. They see each other’s difficulties in the acquisition of knowledge. They become acquainted with each other’s good and bad qualities. They learn human nature with a facility which cannot be done at a later period; for the workings of the heart are seen to better advantage in youth, than at maturity. What would Æschylus or Shakspeare have been, had they been trained in solitude? We should not have had those living, speaking delineations of human character which glow upon the pages of their immortal works. They would not have given us that clear insight into the complicated workings of the heart. They could not have portrayed the soul; now, meditating deeds of darkness; now, pining under the bitterness of disappointment; now, swelling with self-conceit; now,

burying the hoardings of avarice ; now, heaving under the storm of passion. Solitary study is to the mind, what continual twilight is to plants. There will be structure, but no toughness of fibre ; growth, but no symmetry of development ; leaves, but no fruit. Solitude is ungenial. The recluse is a monster. Humanity has died out of him and left his soul, not tenantless, but the abode of gnomes and spirits of darkness.

Another error is to regard a lady's education as a trivial affair, which can be acquired in the shortest space of time, and without any effort on the part of the pupil. It is only necessary to send a Miss of twelve or fifteen years of age to a finishing school for *three* or *six months* to make her a prodigy of learning ! Education is regarded by such parents as a *passive* work ! The brain, it is supposed, absorbs knowledge as a sponge does water, by capillary attraction ; and it takes as little time to saturate the one as the other !

Allusion must also be made to the more than *foolish*, the *pernicious* practice of constantly changing schools. This is utterly destructive of all real mental improvement. It completely unhinges the mind, and often ends in utter imbecility. You might as well look for thrift in a tree which is transplanted every few months ! How can it grow, unless it is left to itself and allowed to send forth its roots into the soil ? Here, the parent is responsible. The child, it may be, is dull. She learns with difficulty. After a few months, the pupil becomes discouraged, the parent dissatisfied, and a new school is sought. And so she goes the rounds, but finds no relief : the disease being radical, the evil remains.

Now, one thing is clear, that the teacher should not be held responsible for any deficiency in the mental ca-

capacity of his pupils—a proposition, I am sorry to say, which is not always admitted. A *good* teacher, it is thought, can make scholars out of stones, and his excellence is to be measured by the impossibilities he can achieve.

Children of *good* natural abilities are sometimes spoiled by the caprice of parents, who foolishly allow them to go here and there to school. They acquire no habits of study ; but, on the contrary, habits of idleness and frivolity, which completely disqualify them for any rational pursuit. It should be observed, there is no mind this side of idiocy (and there are even schools for idiots) but can be improved by judicious treatment. Still it is impossible to produce like results in every case, for no two minds are alike. There is as great a diversity in the mental, as in the physical world. This variety is the great charm of universal nature, and should be understood by every parent and teacher, for it lies at the basis of all good education. The skilful teacher acquaints himself with the peculiarities in temperament and disposition of his pupils, and accommodates his instructions accordingly. But what can he do for those who are under his care to-day, but will be somewhere else to-morrow ? Literally nothing.

Some parents are unreasonable in their demands. Their children must be put under the *high pressure* system and study every thing *at once*. They think, if they think at all, the more a child is *crammed*, the more learned he will become. They little think that the mind will no more bear *surfeiting* than the body ; that the former requires healthful stimulants for its proper development as well as the latter ; and that these must be administered with discretion. As the body cannot be made to

acquire its growth in ten or fifteen years, neither can the mind. If an attempt be made to force nature in either case, she resents the insult, and visits upon the transgressor the severest penalties. This is one of the most difficult lessons for the American people to learn. It seems impossible for us to exercise moderation in any thing. With hot haste do we pursue our avocations, and never stop a moment for reflection. We eat in a hurry, sleep in a hurry, travel in a hurry, live in a hurry, and even die in a hurry. There is no people on the globe which enjoys such material and intellectual elements of happiness as we, and no people that so profusely squanders its treasures upon trifles. We underrate our blessings and make of ourselves beasts of burden. We do not understand the philosophy of living. Like moles, we burrow in the earth, instead of snuffing the bracing air and enjoying the gorgeous sunlight. The grand pursuit is *wealth*. Here, there are no barriers so high, no hardship so severe, as to thwart our aims, or dampen our energies. This *love* of wealth is so strong and overpowering, it is not strange that we should make blunders; that our views of education should be erroneous. The man of business reasons thus: "I have been prospered. I have carved my own way in the world and gained the object of my pursuit. I know little of books. My advantages of education were slight. I can read, write, and calculate interest. And as I have done so well, why should I not educate my children in the same way? How can they do better than follow in my steps? Or, if it is best they should be educated, why can it not be done *at once*? Why spend long years in making *this* acquisition, when *fortunes* are sometimes made in a day?"



Such men do not understand the nature or the ends of education. They may be keen at a bargain ; they may know the value of stocks ; they may be discriminating in their views of political action ; they may be wise in the estimation of men ; but they are unfitted to judge in matters which belong to man's higher nature. They cannot, as they would, weigh the soul in balances, or measure its powers by the yardstick. The process of education cannot be precipitated. It demands time, and time must be given to it.

There is another evil to be described, and the only one to which we shall call attention. It is *sectarianism*: that gorgon monster which would thrust his hideous head into the school-room, and drive its inmates to distraction. It is that deadly poison, that leaven of unrighteousness, which fills the soul with strife, and consumes the peace of communities.

This spirit, so hostile to the meekness and purity of Christianity, so opposed to the best interests of the young, we would utterly exclude from our schools and halls of academic learning. But the sectary cries out in alarm, will you not, in shutting out the formularies and dogmas of our church, open the floodgates of infidelity, and bring dishonor upon *our creed* ? Are *we* not right, and all the rest of the world wrong ? And if right, is not the school-room the place, of all others, to make proselytes to *our* faith ? Shall we not teach dogmas as well as science ? Shall not our places of instruction be converted into theological schools, and our pupils become emulous of distinction in the exciting field of polemics ?

It is not Christianity we ignore, but this morbid sentimentalism, this disgusting cant and Pharisaical righteousness, which so obsequiously obtrudes itself upon the

public eye. It is not the *Bible* we would exclude from our schools, but theological dogmas. The Bible should be a text-book in every system of education. Its principles should be the foundation of all scholastic instruction. Its precepts should be engraved upon the minds of all our youth. They should learn its language, and drink in its spirit.

I must not be misunderstood on this point. I am not speaking from any knowledge of the existence of the evil in question in this community. I speak from what I have seen elsewhere. I am not opposing a religious education. This I would advocate with all my heart. Nor would I impugn the motives of those, who from conscientious scruples, are unwilling to patronize the present system of popular education, because in their opinion it savors of infidelity—for in some of the systems of State education, I fear there is too much ground for their opposition. From a fear lest its patronage should be given to particular denominations, and thereby be accused of partiality, the State, it may be, has discarded the offices of religion, and turned to the opposite extreme of irreligion, if not atheism and infidelity. To vindicate her wounded honour, the church resents the insult and pleads for the restoration of the oracles of the Lord. It is here we find the origin of the parochial school movement which will have a tendency to break up the public school system, unless there be a modification of the laws in favor of religion. And this would be right. For surely, so powerful an engine as State patronage, ought not to be employed in teaching irreligion, which immediately follows from teaching no religion, and scattering broadcast the seeds of moral death.

In my remarks upon sectarianism, it is not the conflict

between religion and irreligion which calls for animadversion ; but that spirit of hostility which springs up between the friends of truth, and threatens with disaster the heritage of God. It is here I would plead for the spirit of concession and Christian charity. It is here I would sound the voice of alarm, and call upon Christians of every name to unite in holy warfare against the foes of our common religion.

As I have said, I must not be misunderstood on this point. I entertain, perhaps, as strong a predilection in favour of my own theological opinions as most men. I am a warm adherent of the Protestant faith. I love the good old paths as pursued by our Puritan Fathers. I love the Christianity of Luther, and Calvin, and Butler, and Baxter, and Edwards. Still, I do not feel free to force my theological opinions upon the young. I would not drive the ploughshare of bigotry over the fields of intolerance, and turn up to sight the hideous weapons of religious warfare. I would not amuse my pupils by splitting hairs with the Armenians and Calvinists, or with the Realists and Nominalists, for the sake of exhibiting the dialectic skill of those old polemic writers who dipped their pens in gall, and traced their words in fire.

I would advocate Christian education. I would base our academic institutions upon the fundamental doctrines of religion, as held by Protestant Christianity ; for here is common ground. Here we may all stand in safety, without compromising our principles or dishonoring our faith, leaving the more delicate shades, as well as the broader distinctions of denominational views, with the religious teachers of each, to approve or condemn.

Still, I hold that no person is fit to be entrusted with the education of the young, who is not a faithful disciple

of Jesus Christ. For how is he properly to mould their minds and hearts, unless he is imbued with the spirit of our holy religion?

Education, as applicable to man's entire nature, should be *threefold*, intellectual, moral, and physical. The first has always claimed the highest place in the estimation of man. This is wrong. If precedence is to be given to either, it should be to the moral training; for this involves the happiness of the soul. What is the highly cultivated infidel teacher, but a refined and subtle enemy of the religion of Christ? Better had it been for the world and himself had such a person never been educated.

The influence of the Teacher, be he good or bad, is undying. Like the waves excited by the fall of a pebble in a quiet lake, so shall the cycles of his influence multiply and extend themselves for ever, on the shoreless ocean of eternity.

The special object for which we have assembled, is to dedicate this beautiful temple to the education of WOMAN, whose cause we have humbly endeavored to advocate.

This massive structure has been erected by the munificence and enlightened policy of the citizens of Buffalo, who have felt that something ought to be done for the education of their daughters, commensurate with the commanding position and remarkable growth of their city, so justly styled the "Queen City" of the Lakes.

Buffalo has many physical attractions. It is situated at the foot of the most beautiful of the great chain of American Lakes, and on one of the most charming rivers, whose cataract is the wonder and admiration of the world. Accessible from all parts of the country by its canal, railroads, and lake navigation, it is literally the great thor-

oughfare of the nation, the connecting link between the Atlantic States and the Valley of the Mississippi. In a commercial point of view, there is no city in the State, with the exception of New York, and certainly none on the Lakes, that can compete with it ; none which bears so striking a resemblance to its great prototype, in the character, enterprise and thrift of its inhabitants.

To give dignity and character to this spirit of enterprise, to divert it into such channels as shall render it most productive of human happiness, it is necessary that a higher standard than that of mere material good should be held up to view. Schools of the highest grade must be established. Science, literature, and the arts, must add their refining and elevating influence. The people, the *whole people*, must be educated.

To secure such results, so far as it is in the power of a single institution to do it, has been the laudable aim of those who have contributed their money and their influence to this enterprise. They have not been governed by the mercenary views of sectarian policy. They would throw wide open the doors of the Institution, and ask the young ladies of the community to come in and share in its privileges. Gentlemen of the different religious persuasions, and the various callings in life, have been its warm friends and supporters from the outset. It is the work of a common public impulse. The time had come for the establishment of such an institution. The city demanded it. It was behind other cities in this respect. It had entrusted the education of its daughters to other communities long enough. It was time to assume its own responsibilities, and supply its own educational wants. The contributions have been generous. And in this connection, it is proper to record the name of one individu-

al, now deceased; but for whose signal liberality, we should not have assembled in this spacious Chapel this evening. I refer to Jabez Goodell, Esq., who gave over ten thousand dollars to this enterprise. As an expression of their regard for his many virtues, and also of their sense of indebtedness for this philanthropic act, the stockholders unanimously resolved that this edifice should receive the name of "GOODELL HALL."

The Academy site is one of the most eligible and beautiful in the city, and by its retirement from the noise and bustle of business, is admirably fitted for the purposes of education. It is an isolated plot of ground, fronting on one of the most beautiful avenues for private residences in the city, with side streets, and a lovely private park in the rear. There are two Academic buildings, "Goodell Hall" and "Evergreen Cottage." The latter, formerly known as "Johnson Cottage," is substantially built of stone, large and commodious, and will be occupied by the family of the Principal. The former fronts upon the Park, and embraces, it is thought, all the improvements of modern school architecture. It is built of yellow brick, with a basement of Medina sand-stone. Its ground dimensions are 80 by 94 feet. Including the basement, it is four stories high, and sufficiently large for the accommodation of six hundred day scholars. The arrangements and uses of the building are as follows:

THE BASEMENT is divided into Janitor's rooms, furnace, and store rooms.

THE FIRST STORY is intersected by two halls at right angles to each other, the one running from front to rear is 12 by 80 feet, the other 10 by 94 feet. It has a receiving room 18 by 31 feet, and seven large school-rooms, each one 18 by 31, and four 19 by 25 feet, making two

suites connected by sliding doors, and two 18 by 23 feet. For the accommodation of pupils, there are four large wardrobes on this floor.

THE SECOND STORY contains halls similar to those of the first story; two rooms 31 by 38 feet each—one to be used by the Collegiate Department, the other for the Library; two rooms for the Academic Department, each 25 by 38 feet, with two large wardrobes.

THE THIRD STORY contains Chapel, Lecture Room, Laboratory, Drawing and Painting Room, and room for Apparatus and Cabinets of Natural History. The chapel occupies the centre, is 49 by 68 feet, and 21 feet to the ceiling. It contains 4 aisles and 78 slips. For the easy transmission of sound, the ceiling and rear have been arched. It can be brilliantly lighted with gas, as can every room in the building. It is approached by a vestibule, into which lead two side stair cases with doors opening outwards. There is also a side entrance and stair case, thereby securing safety of ingress and egress. On one side of the chapel, occupying the south wing, are the lecture room and laboratory: the former 20 by 46 feet, with elevated seats and arched ceiling; the latter 15 by 20 feet, and connected with the former. These rooms have been constructed after the best models, and will be furnished with all the appliances for giving thorough instruction in chemistry and the natural sciences. The north wing contains the drawing and painting room, which has an arched ceiling, and is furnished with sky-lights, and all the requisites of a studio, the plan having been furnished by T. S. Cummings, Esq., an accomplished teacher of drawing and painting in the city of New York.

Special attention has also been given to the heating

and ventilating apparatus, most important items in the construction of public or private buildings ; but which, unfortunately, are too generally lost sight of. The ventilating, hot air and smoke flues, are associated together in the same stack of chimneys. All the rooms are ventilated—some having four ventilating registers, two in the base and two in the ceiling. These will secure perfect ventilation—a most valuable desideratum, inasmuch as a pure atmosphere, is essential to health. Four of Kneeland's furnaces have been erected, which will thoroughly warm the entire building. The air thus warmed and circulated through the house, is not taken from the cellar, as is frequently the case, but from the external atmosphere at a sufficiently elevated point above the ground to obtain the pure and wholesome element.

There is an abundant supply of the Niagara River water in every story of the building. The school rooms are furnished with desks of the most approved pattern. Chairs, instead of cumbrous stools and benches, which disfigure too many school houses, are used—it being necessary, to prevent curvature of the spine and consequent deformity and feebleness, that the body in childhood be properly supported.

The architectural drawings of this building were prepared by Mr. E. B. Smith, of this city, in accordance with plans and suggestions made by the speaker, as to the requisites of such an establishment. In no instance has convenience of arrangement been sacrificed to ornament. Still, to the eye of criticism it may be found, that no inconsiderable contribution has been made to the architectural beauty of the city. The style is simple, without tinsel or pretension, and harmonizes with the objects for which it was designed.



The masonry was executed by Mr. Henry Rumrill ; the carpentry by Messrs. A. & H. Morgan ; who have done their work in the most thorough and substantial manner. The painting was done by Henry Houghton. The furnaces were built by Mr. E. Y. Kneeland, the valuable character of which has been fully tested. The gas fixtures were put in by Mr. Wm. H. Glenney ; the water fixtures by Messrs. Hubbard & Hart.

In a word, we feel confident in asserting that there cannot be found in the State, an Academy edifice which combines a greater number of excellencies than this. The expense of the entire establishment, when completed, including ground, buildings, furniture and apparatus, will amount to something like \$40,000.

The Institution was incorporated on the 14th of October last, and is consequently under the care and supervision of the Regents of the University of the State. This fact gives it additional interest, and removes many objections that may be raised to private schools, as all its affairs are subject to the approbation or disapprobation of these public censors.

There are other characteristics which distinguish public and private schools, which it may be well to consider for a moment. In the former, there is usually a greater variety of talent employed in the departments of instruction. There is consequently a more systematic division of labour, which is absolutely essential to thoroughness. There are very few persons, if any, who can teach *many* branches well. The greatest success is to be found, other things being equal, where the attention of the instructor is confined to a few specific subjects—the fewer the better. We see this illustrated in every professional calling. In our colleges, in our law and medical schools,

there is this division of labour of which we speak. No professor is expected to occupy several professorial chairs.

Public institutions are also preferable to private schools, because of the greater facilities they offer in the way of lecture rooms, library and apparatus which are essential to thorough instruction, but which from their expensive character cannot readily be procured.

Another advantage in favour of public institutions, is the greater probability of permanence, their financial and educational interests not being left contingent upon the caprice or life of one individual. Private schools are from their very nature ephemeral. They are only intended to subserve the interests of a few individuals; and when these retire from their direction, such schools naturally decline and are numbered among the things that were. It is not to be expected that they can gather about them those hallowed associations which cluster about such institutions as Harvard University, Yale College, the Boston Latin School, and other institutions in the land, which point back to the early settlement of the country, and have become venerable in the eyes of the world.

We have described the main features of the grounds, buildings and furniture. It is only necessary to add that the system of instruction is similar to that given in our best seminaries. It is ample; embracing all those subjects of study which are calculated to develop the mind and polish the manners. It is particularly modelled after that of Rutgers Institute, of New York city, which was under the care of the speaker for the first twelve years of its existence; during which time there were received into it upwards of twenty-six hun-

dred different pupils. That Institution is still in a highly prosperous condition, and enjoys a most enviable reputation in this country and Europe, for the thoroughness of its course in Belles Lettres, English Composition, Mathematics and the Natural Sciences. One great source of its success is to be found in the fact that many of its pupils begin and finish their education there. Eight, ten and twelve years of systematic drilling cannot but secure satisfactory results in scholarship. That Institution was the idol of my heart. It had grown up under my hand. Never was I called upon to make a greater sacrifice of feeling than when the ties were sundered which had connected me with that interesting and most attractive field of labour. Had my decision been postponed to the hour when I took my final leave of that groupe of more than four hundred interesting youth, I could not have summoned sufficient courage for the step. You will excuse me for this personal allusion, for I cannot refer to the scene of my former labours without an intense degree of interest.

We are led to hope that in this field, now so promising, the most gratifying fruits will also be gathered. It is our intention, as I have already stated, to furnish every facility for thorough instruction in every department of female education. For justification in making this remark, I would invite you to go from room to room and see the generous arrangements that have been made. Two things, however, are yet needed, which, I trust, will be fully supplied by some of our wealthy citizens. I refer to a library and an apparatus for our beautiful Laboratory. These would be invaluable acquisitions in giving an impetus to our undertaking. What benefaction would tell more directly upon the interests of the

young than this? It would be full of immediate, valuable results.

In the prosecution of our work, we shall need the sympathy and co-operation of our friends and patrons. A *kind* word, be it of approbation, of advice, or of gentle rebuke, is always appreciated by the faithful and conscientious teacher. It cheers him amid his exhausting and self-denying labours. It is like water to the thirsty soul. Aid us, then, in this philanthropic cause. Rally around this temple of truth. Bring your offerings, your congratulations and your sympathies. Come with gladdened hearts, and let us joyfully dedicate this temple to the living God. Here, may religion in all her vestal purity, burn on living altars. Here, may God be honoured and the dearest interests of humanity advanced. Here, let no root of bitterness spring up to cast its deadly shadow. Let no rude hand assail, no breath of calumny tarnish, these comely walls. In honour let them stand—"a strong tower of defence"—a glory and a rejoicing. Come, then, in this hour of congratulation. Come, with humble reverence. Come with your censurers of grateful incense. Come and lift aloud your songs of praise, for ours is a goodly heritage. God hath planted it, and to Him do we consecrate it with our hearts and our hands.

## PROCEEDINGS

AT THE

### Dedication of Goodell Hall, &C., &C.

The dedication of "Goodell Hall" called together a crowded auditory of ladies and gentlemen, on the evening of the 6th of July. It was an interesting occasion to the friends of the Institution. After a year of toil, under the favoring auspices of a kind Providence, they were permitted to enter one of the most beautiful structures for female education in the State. It was a season of congratulation and rejoicing. The invited guests, trustees, teachers and pupils met at the "Cottage" and proceeded to the "Hall," where the exercises were conducted according to the following programme:

#### ORDER OF EXERCISES

### At the Dedication of GOODELL HALL.

VI. JULY MDCCCLII.

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- 1.—SINGING.....by the.....YOUNG LADIES.
  - 2.—READING OF THE SCRIPTURES..by..REV. MR. SCHUYLER.
  - 3.—PRAYER.....by.....REV. DR. LORD.
  - 4.—ADDRESS.....by.....CHAS. E. WEST, LL. D.

## 5.—Singing, of the Dedication Hymn,

(Written by a Pupil.)

Glorious structure ! Fount of learning !  
 Blessings on thy spacious halls !  
 Let the star of truth be burning,  
 Ever on thy sacred walls.  
 Here the song of hope be stealing,  
 And our spirits gently thrill,  
 While upon thy lofty ceiling,  
 Blaze these words :—" Light ! more light still !"

Strange to thee, the bright young faces,  
 And the clust'ring locks of hair,  
 As, this hour, we take our places,  
 Ere ascends the voice of prayer ;—  
 Strange, each form so meekly bending,  
 While our hearts to heaven arise ;—  
 Strange the hymn of praise ascending  
 Like sweet incense to the skies.

Hear our prayer, oh God in heaven !  
 Grant this place thy gracious love,  
 Let that peace to it be given,  
 Coming only from above.  
 Waft thy blessing, Holy Father,  
 O'er this noble hall to-day,  
 Let it here forever linger,  
 'Tis for this we humbly pray.

6.—BENEDICTION.....by.....REV. DR. THOMPSON.

As the Academy is a new institution, it may not be inappropriate to subjoin a brief description of some of its more important features.

The Institution is divided into three Departments, Primary, Academic and Collegiate.

The Primary Department embraces pupils in the elementary branches of knowledge and who are under eight years of age.

The Academic Department includes those between the ages of eight and fourteen, who have acquired a knowledge of the branches taught in the Primary Department.

The Collegiate Department is designed for young ladies of fourteen years of age and upwards, who have either passed through the Aca-

demic Department, or qualified themselves elsewhere for admission. As three years will be the ordinary time for the pupil to pass in this Department, to qualify her for a diploma, it will be convenient to divide it into three Sections, to be designated as the Junior, Middle and Senior Classes. These classes will occupy the same room, be enrolled upon the same record, and will have some recitations in common.

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### **Ancient and Modern Languages.**

The Latin language has been very generally studied by the pupils in the higher Departments the past year. It is designed to make the study of universal application, especially among those who are intending to pursue a thorough course of education.

The French and German languages are taught by native and competent teachers.

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### **Ornamental Branches.**

Under this head may be included Penmanship, Needle Work, Painting and Drawing. Special attention will be given to these branches.

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### **English Composition.**

This branch of education, in connection with the study of English Literature, will receive that attention its importance demands.

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### **Apparatus.**

In the study of the physical sciences, constant use will be made of appropriate apparatus. A fine collection of beautiful instruments has already been purchased. The new Laboratory will be furnished with every appliance for a thorough and systematic course of instruction in Chemistry and Natural Philosophy. The course will embrace about one hundred lectures, and will occupy two years. There will also be lectures on Geology, Botany and kindred subjects.

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### **Daily and Weekly Public Exercises.**

The teachers and pupils meet every morning at ten minutes before nine o'clock for religious exercises. These consist in singing, reading a portion of scripture, and prayer.

On Friday afternoon of each week there are public exercises in the chapel, to which the patrons and friends of the institution are always welcome. On those occasions, pieces of music are sung, selected com-

positions read, and recitations in English, German or French, made by the young ladies.

### Records.

A daily record is made of the attendance, scholarship, and deportment of every pupil, an abstract of which is sent to the parents at the close of every week, to be countersigned and returned. From these records, the merit roll is made and read every Monday morning in the chapel.

### Examinations.

Every Friday will be devoted to reviews and examinations of the various classes in the elementary branches of study—the design being to familiarize the pupil with what is too apt to be regarded as of little account. The public examination will occur in the latter part of June, at which parents and friends are admitted.

### Visitation.

Besides the general supervision of the Trustees, a Board of Visitors has been appointed, consisting of the clergy of the city, and gentlemen of other professional callings, who have kindly consented to visit the Institution from time to time, and give occasional lectures upon topics connected with education.

### Admission.

Pupils will be admitted at any time during the term, although the desirable period for entrance is at the beginning of the term. The applicant must satisfy the Principal as to her good character.

### Prices of Tuition.

Tuition bills are payable during the first two weeks of each term. The prices per term are as follows, viz:

In the Primary Department from	- - - - -	\$4 to \$ 6
“ “ Academic “	“ - - - - -	8 to 10
“ “ Collegiate “	- - - - -	12
“ “ French “	- - - - -	6
“ “ German “	- - - - -	6
“ “ Drawing “	- - - - -	6
“ “ Painting “	- - - - -	10
Instruction on the Piano,	- - - - -	15



No charge is made for Vocal Music, Latin, or Scientific Lectures.

For fuel, each pupil is charged seventy-five cents for the winter and spring terms, each. Fifty cents are charged per term for pens, ink and writing books. Any pupil entering after the first two weeks of the term is charged for the time she is present by tenths. No deduction allowed for absence, except in cases of sickness, and that for four weeks' absence and upwards.

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### Boarding.

Commodious arrangements have been made for the reception of a limited number of young ladies into the family of the Principal, where they will be treated as daughters, sharing in the protection and influences of a quiet and happy home. Mrs. West will be aided in the supervision of the young ladies, and the domestic arrangements of the family, by a matron whose qualifications and accomplishments eminently fit her for the situation.

Price of board, including washing, fuel and light, will be \$200 for the Academic year, or \$50 per term. This does not include tuition. For fractions of a term, the pupils will be charged \$5 per week.

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